171 - DELINEATING THE IMAGINARY: " THE SEMANTIC BASIN" OF THE ADVENTURE SPORT AND RISK

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Nowadays, the sport is one of the most important social phenomenon and one of the biggest institution of the planet , making people heave great interest and in the "middia"- TV- bigger space than dedicated to politics and economy. The sport has reflected a way of organization in society, reflecting the differences among nations and peoples and the social classes. I t has also become the main stuff of means of communication, as well as fundamental part in the contemporary industry. According to Rubio (2002) this situation has increased the professional sport, that happens by two means. First by means of domination that television has on sport, and second, in relation to the athlete , principal actor of the show, who is pressed all the time to perform better and better.

The institutionalized sport today reflects the present moment we are living, after modernism, an age of images and simulacrum. The modern sport that tried to give value to the pedagogical aspects on the greek era., giving value to the health competition and loyal, the preoccupation with the body and the physic activity based on a humanistic conception. It gives place to a sportive practice based on the pleasure behavior, conducting to a ephemeral , narcissist practice, where the man is involved by the present and pleasure, to the consumption and individualism, typical behavior of pos modernity.. This cultural order affirms the daily life, the immediate, the esthetic, against the culture of true, characteristic of modern age. (Costa, 1999).

This transition of modernity to pos modernity will promote reorganizations in the modern sport, that will end in the appearing of new sportive practice, as an example the sports of controlled risk and adventure(radical sports), as well as in the beginning of sport of extreme risks. These sports will appear from a rupture with the conventional sportive practice, like the Olympic games (soccer, volleyball, basketball, etc) or even those close to sport as a spectacular thing. To Costa, these sports of risk and adventure have been appearing in society with a strict logic, that interacts directly with the increase of political uncertainty, economical, social and cultural too. Proper of an economical globalized world, individualist, they adopt in their practices a bigger perception of risk, fact generated by the multiple social contingency (1999,p.15).

But how understand this enthusiasm for these sports that are characterized by uncertainty, risk, by the "empty' and by the unexpected that appear in individuals of modern society that gives value to safety, control and be "closed"?

These new practices and talks about the risk may be show by some implicit feelings that need to be revealed, the search of sense of life in the emotions, in the adrenaline , dopamine and endorfine . These senses of risk as practice continue the search of breaking the human limits, besides that whole life presents us an investigative field of provocation .

To the researcher Costa (2000) there is a game pre estabilished by these practitioners with the own existence, trying to understand, and in this way, reinforce his feeling of identity. By this way, Costa took Le Breton´s idea (2003, 1995) in which the fascination for this activity is a game of existence.

The sports of adventure ans calculated risk and the sport of extreme risk, , facing a globalized world, can be lived by everyone almost simultaneously, that is,the spread of these sports was much more faster than it was the spread of others sports in different ages, once the means of communication spread the news, commercialize the sport in its different approaches, where the fantastic things are done by the athlete and exploited by television Each day we may see athlete facing time and space, going up the limits. These athletes present a big development making an excellence culture, proper of modernity and the biggest show is the sport of high qualification. This, thus, makes his hero-athlete or athlete-hero, with his performances which images have started to be consumpted by millions of people in the world.

The sports of extreme risk, which are also calculated and very controlled, we can say that they involve many characteristics of the sport with calculated risk, adding the time of duration of the exams, that goes further 24 hours of duration, it can reach many days, or even weeks, everything in the smaller time, taking the athlete to a physiological and emotional stress that goes over of what we say human body. These sports are for few, very rare people, that is, for those who have physical and psychological conditions to the high performance. (Costa &Coiceiro, 2006)

So, we have some questions: What are proves of high resistance? Who are the athletes that practice these proves? Can we say that they are high-human beings? Or at least that are motivated by an human imaginary?

The proves of high resistance are several sport of extreme risk;among many proves practiced today we can say: "Ultramarathon" (speed over 42.195 metres), the runnings multy day (speed with duration of many days in differene conditions of clime and floor), the Ultraman (10 Km of swimming, 421 of cycling and 84.4 km of running), the Ultratriathon (with disputes that can reach 10 times the Ironman, that is, 38 km of swimming, 1800 km of cycling and 422 of running), the cycling proves of many days or even months (Tour de Frrance, Race Across America, Vuelta cycling and Spain), the crossing by swimming (The Mancha Channel with 35 km is considered the most difficult of them all).

A lot of researches of physiology, nutrition, biochemistry are curious to know how the athletes do that, such big effort and also to investigate factors that can make better the performance of these competitors. They get space in the newspapers, magazines, congress on sport area all over the world.

However, the more that we try to investigate these proves, the researches were surprised with the activities of the ultra-athlete. When they thought that this activity determined the limit of human being, there comes another time and another athlete does another extraordinary thing. Which are the possibilities of human organism? In his book The life in the limit, the physiologist Ashcroft (2001) makes clear that is possible try to discover, but it is not possible to know, what human being is able to stand. And it is this way that many trainers, physiologists, nutritionists make the different maths, in the quantity of kilometers to be ruuned, or may be in the quantity of calories, everything in the minimum detail, nothing can go wrong. An athlete of ultra-resistance that loses around 8000 calories during the day, needs to re-put this energy, but it is not possible to do that once, because so, the athlete could have serious stomach problems. So, it is the body that is going to "pay" the bill, which is negative. And it is important to be fine the following day!This way all the athletes, with no exception, end a test of ultra-resistance with lots of kilograms less.

The maximum of effort that a competitor of high resistance is the result of physical strength , technical competence, ability to resist to the pain, in his concentration but we can not forget the pleasure of doing the exercise. This pleasure that many times is transformed in excitement . make the athletes remind the images, symbols, beliefs that live in their imaginary. It is permitted high performance to the athletes that are not in the rational level of the mind.. This fun living (Huizing,1988, Callois, 1990) that possibilities the evasion, is not possible to rationalize, but can be lived, observed and described. At the moment of the

pleasure impulse, the athletes find themselves in a sacred dimension, getting closer to their gods, making heroic things, that many times are epics, but on other occasion can be tragic, but nothing interfere of the feeling to go further the human dimension. To be the only one, the extraordinary.

This strength impulses the athlete in the moments that his body needs rest, so that he does not abandon the competition. There is a speech by an American athlete "Running an ultramarathon is an exploration of yourself" You think you´re tough, but when you actually get out there and the sun is beating down on you and you are sunburned, and your legs feel like dead weights…" Many researchers call these athletes unbalanced and crazy, hunters of emotions (Zuckerman, 1994), others see them as super athletes, and for us researchers of the imaginary, we see a body that makes movement, think, wish, dream, decide, love, and has real and imaginaries necessities, but has also unimaginable desires, occult for himself.

Their behaviors, beliefs, hopes, are presented in images, myths, dreams and fantasies permitting to the athlete make their strategies, make their projects of tests, initializing their action, that for us, seem impossible to be realized, and impossible to be explained in the rational sense.

As we have already seem on videos, magazines and newspapers, it seems that the creative imagine of the imaginary of the athlete of high resistance due to the hero, according to Campbell (2000), because they did things more than normal or realizations, giving to his own life for something bigger than himself. . Along the story, they know heroic experiences, provation, difficult experience but everything is necessary to meet the hero, he never stops to believe, and is stronger each time, each obstacle is won. This makes stronger inside himself.. It is looking for difficult experiences that makes sense for his life. To be alive for the following experiences and disputes.

Two students of pos modernity, Frederic Jameson (1999) and Maffesoli (2001,2003), have the same view as we saw. To the authors, the individuals of pos modernity are in the scene of " uninterrupted flow of images", colonized in his habits and aspirations , they live in a culture of the eternal present, that substitutes that experience by the spectacle , the are called by Jameson of "experienced and sensations collectors" and by Maffesoli are called barbarian, dionisis, trible. To these actors the identity does not complement, depend on what is going to happen. The plasticity of "I" is a passport to the trip of consumism . The freedom of pos modernity was done of the urgency of pleasures.

It is necessary to identify the creative strength of images, of symbols and myths, in the reasons that take athlete of ultra resistance make the extraordinary and sacrifices their trainings and competition, once the imaginary represents desires, the models, the senses and values that permit human being make their structure in their experiences, develop their intellectuals constructions and begin actions (Wunenburger, 2003, p.17) And to develop this imaginary we make use of studies of Gilbert Durand (2003, 1998, 1983, 1982)

Delineating the social imaginary according to Durand

The imaginary was put apart, occult, ignored during the lght age. This time the real/rational were potentialized. The social imaginary appears at the end of the XX century and comes as a field of investigation during the XXI century..

Among many researchers that contribute with this legalization, we may say Gilbert Durand and the " Antropological structures of the social imaginary" . He considers that the imaginary is a dynamic system, that organize images, that the main function is to mediate man with the world, show up the myths, the ideologies and what is linked by a speech of an age that permit us to understand better the behavior practices that are in there. To the author , the images are in an anthropological project, so it is possible to amplify the imaginary.These images begin in a kind of neuron-biological terms and then goes until the cultural level. Based his studies in Bachelar and Jung, we will have lots of images where they are classified. From these images, he takes a serie of blocks done around organized images and symbols, forming the schemes. The author elaborated a dynamic logic to the composition of the images that can be organized in two ways, during the day and during the night, that will respectively form three structures:The mystical, heroic and synthetic.

For him, the imaginary is directly related to the myth, and this is a dynamic system of symbols and schemes. The myth has a new epistemological chain of Durant. For him, the myth is a kind of speech (myth speech), and there is in scene situations, generally not natural (divines, unreal), all in sequence, in a way that it is necessary to believe in the beleief.This kind of speech makes work what was not working:the logical of identity.

According Durant, the myth is a relative speech when it is or not localized, of an non experimental order, last theorical fundament. It is a basis of content upon what we put the analytic procedure. Durant works with this concept and called it mythtodology.

The mythtodology has two ways of studying:The mitocrítica and mitálise, which objective is to discover the relation of individual and the world in two dimensions:The bio-psychic and social cultural. The mitocritica based on the personal myth internalized in mind needs necessary comes near the collective myth that is done in the cosmic and social, of what become together. The function of mitocrítica is to reveal the mitemas. A mitanálise, works with the context social -cultural, where the personal myths are created, modified and interpreted. The basis of mitanálise is that is a society are tolerated myths, that circle, and latent myths that can not find symbolic ways of expression and that are in society in a deep way. A mitálise permits to discover tha evolution of a mitogênica chain, that will develop according a metaphor of inspiration, called by Durand " Semantic Basin" which indicates the stream of a river that receives from others rivers contributions and knows that there will be a principal river, and the margins will be responsible to estabilish and consolidate a theory in a certain time This mitogênica chain will be weak forming "meandros" and that will. Be responsible for the appearing of a new cicle, that comes closer by thedraining, showing a new mitogênica chain.

Durand (2003) concluded that a semantic basis, since the drainings until the end was of 150% and 80 years. Because of this, Durand is going to organize the structures of a semantic basin in six faces

The first face is called draining. We can see the reappearing, appear small but lots of imaginary formation, not coordinated , and many times antagonists of the same cultural space or even a semantic past basin. The second step is the "division " of water". At this face the draining be together to form new schools, thoughts chain that will make opposition to the previous imaginaries states and others drainings. At the moment that the river is formed by its smallers rivers, it is possible to appear the third part of the " semantic basis" , that will happen together with the previous one, which in confluence . At this moment is possible to recognize a chain of thought through the authorities, of personalities and institutions. After, we have the formation of the "river". This is the forth step, that is named by a real or unreal name, that marked certain chain of thought, and marked the imaginary in an age. During the formation of this river, he will be watered by many kilometers , that will build the fifth step of the semantic basin. At this moment is possible the influence of new thoughts and theories about the chain of the thought.

After all this time that thr mitog~enica chain, which transposted the imaginary from one age, took it and consolidate, is possible to visualize the suffers happened along the river At this moment is formed the last step the basin, the deltas where they permit to be penetrated throughout the draining, announcing a new imaginary formation.

From what was said, we can delineate the "semantic basin" of transport of extreme risk, Visualizing the proves of high resistance, nature, showing the historical, social and cultural conceptions these sportive practice appear. We will try anothers supports to the study of Maffesoli (2004, 2003, 2001), Giddens (2002, 1991), Bertein (1997) and in the study of Costa e Passos (2006, 2005).

The semantic basin on the extreme sport risk:proves of high resistance.

The actual scene of the sport of extreme risk is based on a sportive practice as well as in values of modernity, where the practitioners have their behavior based on the culture of the present, the ephemeral. The dive of these athletes in the waters of the "river" on the sport of extreme risk appears in a way to prove and test their limits The practitioners have the intention to be the first, the only one to do something, a big thing. But it is not always that the river permits to get into its stream, and we need courage, but is it enough?.

Once that many practitioners donot get out, because are crazy with the practice, they permit things let them, without strength to resist, by the stream of the river.

According to this, where we may find the drainings that will begin a semantic basin of the sports of extreme risk:the proves of ultra-resistance. The first point of the semantic basin that is in course since the beginning of the XXI century begins in the half of XIX, 1869 and 1914 (Durand, 2003, p.71)

In relation to the prometeico and positive of Iluminism diffusion, that mixtures with the success of industrial revolution and the transformations brought by capitalism, begin to be questioned and signs can be seen at the end of XIX century when slowly began the first drainings which objective was to get rid of a society that behavior with a plenty, centered in the individual of reason.

Another draining can be observed in the institutionalized sport, with its rules, made itself stronger giving importance to the healthy competition and loyal, based on the greek practice. It assumes new codes, giving origin to another sportive practices, among them the sports of adventure and calculated risk (Costa, 1999) and the sport of extreme risk. This draining due to the increase of political uncertainty, economical and social that will characterize the pos modernity society in the middle of the XX century, but we can also see imaginaries formations, not so organized, which will permit to discover another draining, the risk. This word along these three centuries has been adopting different meanings, related to the vision of the future as well as associated to the danger and more recent, the risk, and this last has its appearing l the beginning of the XIX century; but it is in the XX century however, that the models to calculate, control, prevent the risks get bigger.

These draining will be together to form the second face of the semantic basin, the "division of water". At this moment, there will be an opposition of previous imaginary state. We can say an important division of water, the transition of modernity to pos modernity, once the pos modernity has been revealing a society of risk, influencing directly the sports of extreme risk. Another divisor are the several discovering done by science and technology, during modernity, like creation of methods of training, nutrition, equipament of mirror, carbon, titanic, iron, etc, they made possible to the athletes to make their bodies much faster, jump higher, be the stronger and be the most resistance, standing so the long distances (proves of high -resistance). The new codes assumed by the institutionalized sports will permit the appearance of the sports of extreme risk (Costa e Coiceiro, 2006) as well as the sports of adventure and risk (Costa, 1999) also present as an important divisor. The means of communication, one of the most important in this division, will place the role to spread these new sports, that in so much little time seemed to be "world fever!.

The third face of this homology, called "confluence" will give consistence to the "river" that is being formed, and the contributions will be given by the first who think to legalize the studies of the imaginary. Among others, we can say:Freud, Jung, Bachelard, Eliande, Otto, Callitois. It is necessary to clarify that this goes together with the previous step.

After many decades of construction of the "semantic basin" , we face the forth step, the name of the "river". At this face the mitogência chain is characterized. According to Durand (1983), in the west society we can see the return of Dionisius, but a bit institutionalizes and burocratic , under the shadow of Prometeu..

Following the river, "the margins" will bring a second group of thinkers , in which the studies are based, and they will firm a philosophy of the imaginary, of the risk and the sports of adventure and risk. We can illustrate Durand, Le Breton, Maffesoli, Bernstein, Guiddens, Costa, Teves, Pita, Spink, Feixa, Fuster, Betrán.

In relation to the sixth and last face of the semantic basin, the sports of extreme risk:tests of high-resistance, the delta couls not be identified, because it was not observed damages, a saturation of these practices, on the contrary we are spreading these sports. But we do believe that small drainings are coming so that a new river can fulfill our world with another group of images.

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DELINEATING THE IMAGINARY:THE SEMANTIC BASIN OF THE SPORTS OF ADVENTURE AND RISK

The institutionalized sport today reflects the moment that we are living, the pos modernity, an age of images. The modern sport that tried to give value to the pedagogical aspects of the greek sportive practice, giving importance to the health competition and loyal, the importance of the body and the physical activity based in a humanistic conception, gives place to a sportive practice based on the pleasure behavior, leading to a ephemeral practice, narcissist, where the man gives himself to the present and pleasure, to the consumism and individualism, typical behavior of pos modernity. The present article has the objective to delineate the imaginary of the "semantic basin" of the sports of extreme risk, showing the historical conception, cultural and social these practices started and consolidated. The theorical referentials were based on Durand (1982, 1983, 2003), Maffesoli (2001, 2002, 2003), Guiddens (1991, 2002), Berstein (1997), Costa (1999, 2000), Costa e Passos (2004, 2006). The six faces that define the "semantic basin", draining, division of water, confluences, name of the river, deltas and margins, were analysed . We conclude that the "semantic basin" of the sport of extreme risk begins between the XIX century and the beginning of the XX, period where it is possible to observe the first drainings be formed from the decadent symbols of modernity, such as: progress, rules, control, going against the new values of pos modernity: Uncertainity, risk, fun, imaginary. The mitogênica chain is characterized by different tribes, bur Dionisius reappear , institutionalizes and becomes burocractic, because it is under the form of Prometeu in the XIX century..

Key-words:social imaginary, sport of adventure and risk and semantic basin.

DÉLINÉAMENT DE L'IMAGINAIRE : LE « BASSIN SÉMANTIQUE » DES SPORTS D'AVENTURE ET RISQUE

Le sport institutionnalisé aujourd'hui est un reflet du moment que nous vivons, la postmodernité, une époque d'images et de simulacres. Le sport moderne qui a cherché donner une valeur aux aspects pédagogiques de la pratique sportive grecque en valorisant la compétition saine e loyale, le culte du corps et l'activité physique fondée sur une conception humaniste, donne lieu à une pratique sportive basée sur le comportement joyeux, conduit à une pratique hédoniste, éphémère, narcissique, où l'homme se donne au moment et au plaisir, à la consommation et à l'individualisme, comportements typiques de la postmodernité. Le but de cet article c'est de délinéer l'imaginaire du « bassin sémantique » des sports de risque extrême, et montrer les conceptions historiques, sociales et culturelles qui ont donné lieu à ces pratiques sportives et les ont consolidées. Les bases théoriques ont été les présupposés de Durand (1982, 1983, 2003), Maffesoli (2001, 2002, 2003), Guiddens (1991, 2002), Berstein (1997), Costa (1999, 2000), Costa et Passos (2004-2006). Les six phases qui définissent le « bassin sémantique » : écoulement, division des eaux, confluences, nom de la rivière, bords et deltas de la rivière ont été analysées. On a conclu que le « bassin sémantique » des sports de risque extrême commence entre la fin du XIXe. siècle e le commencement du XXe siècle, période où on peut observer les prémiers écoulements être formés par les symboles décadents de la modernité, tels que : progrès, règles, contrôle, en contraposition aux nouvelles valeurs de la postmodernité, incertitude, risque, ludique, hédonisme, imaginaire. Le courant mythogénique est caractérisée par des différentes tribus, mais Dionysos réapparaît, est institutionnalisé et devient burocratique, car il est à l'ombre du vieux Prométhée du XXe. Siècle.

Mots-clés : Imaginaire social, sport d'aventure et risque, bassin sémantique.

DELINEANDO EL IMAGINARIO: "CUENCA SEMÁNTICA" DE LOS DEPORTES DE AVENTURA Y RIESGO

El deporte institucionalizado refleja hoy el momento que vivimos, la posmodernidad, época de imágenes y simulacros. El deporte moderno que buscó valorizar os aspectos pedagógicos de la práctica deportiva griega, dando valor a la competición sana y leal, el culto al cuerpo y la actividad física basada en una concepción humanista, da lugar a una práctica deportiva basada en el comportamiento placentero, que lleva a una práctica hedonista, efímera, narcisista, donde el hombre se entrega al presente y al placer, al consumismo y individualismo, comportamientos típicos de la posmodernidad . El presente artículo tiene como objetivo delinear el imaginario de la "cuenca semántica" de los deportes de riesgo extremo y mostrar bajo que concepciones históricas, sociales y culturales esas prácticas deportivas surgieron y se han consolidado. Los referenciales teóricos se basaron en las presuposiciones de Durand (1982, 1983, 2003), Maffesoli (2001, 202, 2003), Guiddens (1991, 2002), Berstein (1997), Costa (1999, 2000), Costa y Passos (2004, 2006). Las seis fases que definen la "cuenca semántica": escurrimientos, división de aguas, confluencias, nombre del río, orillas y deltas fueron analizadas. Llegamos a la conclusión que la "cuenca semántica de los deportes de riesgo extremo comienza en fines del siglo XIX y comienzos del siglo XX, periodo en el que se puede observar los primeros escurrimientos se formaren de los símbolos decadentes de la modernidad, como: progreso, reglas, control, contraponiéndose a los nuevos valores de la posmodernidad, incertidumbre, riesgo, lúdico, hedonismo, imaginario. La corriente mitogénica está caracterizada por diversas tribus, pero Dionisos resurge, se institucionaliza y se torna burocrático, pues se encuentra bajo la sombra del viejo Prometeo del siglo XIX.

Palabras-clave: Imaginario social, deporte de aventura y riesgo, cuenca semántica.

DELINEANDO O IMAGINÁRIO: A "BACIA SEMÂNTICA" DOS ESPORTES DE AVENTURA E RISCO

O esporte institucionalizado hoje reflete o momento que estamos vivendo, a pós-modernidade, uma época de imagens e de simulacros . O esporte moderno que buscou dar valor aos aspectos pedagógicos da prática esportiva grega, valorizando a competição sadia e leal, o culto ao corpo e a atividade física pautada numa concepção humanista, cede lugar a uma prática esportiva baseada no comportamento prazeroso, conduzindo a uma prática hedonista, efêmera, narcisista, onde o homem se entrega ao presente e ao prazer, ao consumo e ao individualismo, comportamentos típicos da pós-modernidade. O presente artigo tem como objetivo delinear o imaginário da "bacia semântica" dos esportes de risco extremo, mostrando sob que concepções históricas, sociais e culturais essas práticas esportivas surgiram e se consolidaram. Os referenciais teóricos foram pautados nos pressupostos de Durand (1982, 1983, 2003), Maffesoli (2001, 2002, 2003), Guiddens (1991, 2002), Berstein (1997), Costa (1999, 2000), Costa e Passos (2004, 2006). As seis fases que definem a "bacia semântica": escoamentos, divisão de águas, confluências, nome do rio, margens e os deltas, foram analisadas. Concluímos que a "bacia semântica" dos esportes de risco extremo se inicia entre o final do séc. XIX e início do séc. XX, período em que é possível observar os primeiros escoamentos se formarem dos símbolos decadentes da modernidade, tais como: progresso, regras, controle, contrapondo-se aos novos valores da pós-modernidade, incerteza, risco, lúdico, hedonismo, imaginário. A corrente mitogênica está caracterizada por diferentes tribos, mas Dionisos ressurge, se institucionaliza e fica burocrático, pois está sob a sombra do velho Prometeu do séc XIX.